1: Evans-Pritchard E-S (1931, 1936) 1940
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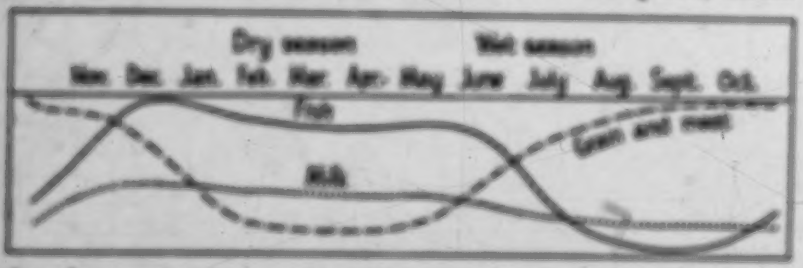
sumption follows that of grain consumption. We need not consider consumption of bush products in a normal year, though it may be kept in mind that they are very useful in famine years, chiefly from January to April.

It will be seen from this chart of relative consumption, which



is only presented as a virtual approximation, that fish largely takes the place of grain and meat as the principal food from January to June and that the time when there is most likely to be a shortage of milk and when few, or no, fish are caught is that when there is plenty of porridge and beer. 'The hungry months', as the Nuer call them, are from May to August when the supply of fish quickly diminishes and maize and millet are still ripening. The months of plenty are from September to the middle of December, when there is abundant millet, and generally much meat, while the end of this period is the best time for fishing. Nuer say that they put on flesh in the rains and lose it in the drought. We may conclude, I think, that even in normal years Nuer do not receive as much nourishment as they require. Their diet is well-balanced, but there is not enough of it at some seasons and there is no surplus to fall back on in the all-too-frequent years of scarcity. Much of Nuer custom and thought is to be attributed to this insufficiency of food. It is wistfully related in one of their stories how once upon a time Man's stomach led an independent life in the bush and lived on small insects roasted by the firing of the grasses, for 'Man was not created with a stomach. It was created apart from him.' One day Man was walking in the bush and came across Stomach there and put it in its present place that it might feed there. Although when it lived by itself it was satisfied with tiny morsels of food, it is now always hungry. No matter how much it eats it is soon craving for more.

14: Huffman M-5 (no date) 1931
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may generally be traced to a source outside the Nuer. The Nuer have a superstition that dreadful things may happen—the nose may rot away, the head may split down the back—if they contract syphilis. Probably this superstition more than anything else tends to keep them from contracting the disease.

Gonorrhea, like syphilis, is not very common. It, too, may not infrequently be traced to a source which has no connection with the Nuer.

Children and the aged often suffer from malnutrition owing to their limited diet.

A Nuer child has the six central lower teeth removed when he is about six or eight years old. They frequently think that some illness the child has had is due to the teeth, and so have them extracted. Even though there be no illness the teeth are removed while the child is little. There is no such thing in Nuerland as painless extraction of teeth, judging from the cries we have heard and sore mouths we have seen.

Broken bones are also not infrequent, tiny splints for them are made out of cane stalk or some small twigs of a pliable wood. These are placed side by side and laced together, the splint thus formed being tied around the limb at the site of the broken bone.

Spear wounds are occasionally to be seen, but if they are the result of a fight, they are seldom brought to the clinic for medical treatment. The wound is cared for by the relatives of the injured person in the village so that the evil eye may not see the wound and retard its healing.

The art of the medicine man is often sought in order to cure any disease that baffles ordinary treatment. He (or she, as the case may be, for women are also adepts at this art) may remove (?) various things from the throat and stomach, and thereby relieve (?) the cause of distress.